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# PLEASE RETURN

HOME ECONOMICS EDUCATION

"To Improve the Relevancy of Home Economics  
Education for Indian Girls"

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## INTRODUCTION

Within Montana's border are seven Indian reservations. Children from Indian families constitute a major part of the school population within the school districts where reservations are located. To date only a relatively minor percentage are enrolled in home economics classes.

Much of the low enrollment may be caused by curriculums which are based on the values and standards of middle income white families. In talking with many Indian women, it was discovered that the present curriculum offerings in home economics are irrelevant to the needs of Indian youth.

The need to understand and respect the Indian culture and folklore seems mandatory in order to develop a home economics program that would meet needs of Indian youth. It was my hope that this workshop would be a beginning in meeting this need.

Angelina Oberto, Associate Professor  
Montana State University

## OBJECTIVES:

The two major objectives for the two-week workshop were

- 1) To provide home economics teachers with a knowledge of history, religion, folklore, customs, child rearing practices, family values and mores of Montana Indians pertinent to the goals of home economics.
- 2) To develop home economics curricula which would direct teaching toward helping Indian youth manage their lives in the multi-cultured society in which they live.

## WORKSHOP STAFF

The unique aspect of this workshop was that seven Indian women, representing the seven Montana reservations, were the staff members of the workshop. Staff members were as follows:

Miss Dorothy Butterfield  
Browning, Montana  
Blackfoot Reservation

Mrs. Rosemary Fiorentino  
Polson, Montana  
Flathead Reservation

Mrs. Anne Harris  
Lame Deer, Montana  
Northern Cheyenne Reservation

Mrs. Winona Plenty Hoops  
Lodge Grass, Montana  
Crow Reservation

Mrs. Margaret Montes  
Box Elder, Montana  
Rocky Boy Reservation

Mrs. Catherine Halver  
Harlem, Montana  
Fort Belknap Reservation

Miss Linda Rae Schutz  
Poplar, Montana  
Fort Peck Reservation

## Live and Let Live

Sister M. Giswalda Kramer, O.S.F.  
Mission High School, Hays

Grandmother Speaks-in-Thunder watched the children play  
While her thoughts went skipping back to another day.

With a tom-tom-tom-tom,  
And a plop-plap, plop-plap.

Those were the days of freedom when prairies meant home,  
When wildlife and buffalo were left free to roam.

With a tom-tom-tom-tom,  
And a plop-plap, plop-plap.

When warriors went hunting and women scraped hide,  
And long lines of meat were drying outside.

With a tom-tom-tom-tom,  
And a plop-plap, plop-plap.

When no one was hungry and rations unknown,  
And harvests were reaped without having been sown.

With a tom-tom-tom-tom,  
And a plop-plap, plop-plap.

When children were healthy and futures held hope,  
And there was no whiskey, repression or dope.

With a tom-tom-tom-tom,  
And a plop-plap, plop-plap.

When Indians were proud of their culture and race,  
And life was lived at an even pace.

With a tom-tom-tom-tom,  
And a plop-plap, plop-plap.  
PLOP!

Now existence is changed and Poverty rules,  
And children are sent to the white man's schools.

They teach them their culture, language and skills,  
And lure them away from the prairies and hills.

They hold up achievement as life's major goal,  
With tension and pressure assuming a role.

They measure a man by the things that are his,  
And not by the status of what a man is.

They hoard for the future and set their hopes high,  
While the needs of their neighbor they often pass by.

The Indians' true culture was never like this!  
Let him keep what he has, or there's something amiss.

Recapture his pride in his culture and race,  
Let him take what he wants of the white man's pace.

With a tom-tom-tom-tom,  
TOM!

## CULTURAL CONFLICT, INDIAN AND NON-INDIAN VALUES

By Linda Rae Schutz, Poplar

### INTRODUCTION--Cultural Values

Cultural values are the concepts by which a society understands life. Cultural values determine the way a people see and understand the world. These values put a frame upon life and they predetermine for the individual what is of worth in ideals, attitudes, relationships, goals and material objects. What an individual finds important and meaningful depends upon these values. The value concepts of each society may contrast greatly.

The cultural values of the American Indians do contrast with values of the non-Indian. This cultural difference must be first explained, understood and then worked with--and not against. For far too long the Indian has been unsuccessfully forced to adapt almost completely to the "white way." It is integral to the Indian that he retain his "Indian-ness" and that the cultural conflict be minimized.

In comparing the cultural traits of the Indian to those of the predominate white culture, it is hoped that insight and understanding will be given and the cultural gap will be bridged and not ignored.

When cultures with contrasting values meet, a process of acculturation takes place. This results in considerable social change with far reaching results upon a society. With acculturation comes a reorientation of values and psychological conflicts. The minority group is placed in a domination-subordination relationship and is forced into change. This process has taken place with the American Indian and the white society.

The buffalo are gone, so are the tepees and the vision quest. Yet the values persist and continue to influence the way the Indians view life and all its aspects. The outward material aspects of a culture change most readily; the inward, intangible change last. The lasting values that the Indians still have are confronted by white values in the classrooms of public schools.

Poor performance of Indian children in school is well documented, yet they have the same innate ability as the whites. Cultural factors are basic to the problem of Indian students in the dominant culture. Since minorities' heritages differ greatly, teachers must know the specific cultures of their pupils--in this case, the Indian way.

The following comparisons will point out and describe the cultural values of the Indian. These should help the teacher to better understand and to reach the Indian in the classroom by relating to him and his heritage.

### KINSHIP

For the Indian of the past, kinship was an all important matter.

A primary aim in life was to be a good relative, one of which to be proud. All of one's relatives were not blood; the affinity of relations extended from the immediate family to very distant relatives and those individuals who had just been special. Very often a cousin or a grandmother had just been so named because of an acquired closeness.

The naming of relations still follows the "Indian way." Aunts are often considered to be mothers. Uncles are called fathers or brothers and cousins are brothers or

sisters of the immediate family. Even clan members are considered relatives; so Indian cultures consider many more individuals to be relatives than do non-Indians. This is quite different than the white concept of family in which the biological family is of utmost importance, and relationships are limited within this group.

Family status counts for a great deal with the Indians. With the wide range of relatives, children are allowed to stay with one grandmother or another and yet feel secure and wanted. The Indian child is raised in such a rich family heritage, one which shapes his views and develops his sense of values. Consequently the Indian child acquires a different outlook than the non-Indian child.

#### COOPERATION

The basis of the Indian society is cooperation. This is to be expected among a people with such extended kinship. Conformity is the ideal. Competitiveness did not enter their lives, except in games and sports and in "give-aways." The Indian child is brought up to get along with the group, to work with instead of against other individuals. Compare this with the competitive spirit of the whites in which there is a constant drive to get ahead and be top dog.

The heritage of the Indian child is cooperation and this clashes with the individualistic competitiveness of the middle class school system. There students are singled out to answer questions. "A" papers and grades are displayed and encouraged. Better students are praised and singled out from the rest of the group. All this is in contrast to the spirit of cooperation.

The Indian does not want to be put into a competitive situation with his peer group in the classroom. The difference in value concepts causes profound conflict and frustration.

#### SHARING

Sharing is closely interwoven with the Indians' concept of cooperation. Giving is a characteristic of the society. The respected person of the Indian culture is the one who shares and gives his wealth to all the others. It is said, "My child, never skimp... give adequately or not at all. It is better to give and have nothing left than to do so haltingly."

A revealing example of this sharing concept are the "give-aways" which are so prevalent among the Indians. For months and even years, yard goods, star quilts, Pendleton blankets, beef and even horses are accumulated. Then, with great feasting and celebrating they give away all of their material goods. "Give-aways" are usually held to celebrate the return of a loved one, or if someone is given an Indian name or if someone dances for the first time. Those who receive at a "give-away" are those who have been good to the person or persons who are giving away.

The way the Indians share their material wealth is also displayed by the fact that there are few rich Indians. When oil is discovered on someone's land, the money is quickly spent and not just on one's self. Refrigerators, radios, clothes and even furniture are bought for relatives and friends. Such is their generosity.

In school the Indian learns that to give freely is to squander, to have nothing is to be poor and to have old, worn clothes is to be pitied. They are taught that to gain possessions and wealth is the ideal. The whole emphasis placed on material gain is counter to the value concepts with which he is raised. This difference, along with the others pointed out, mount up to make school a frustrating experience.



## TIME CONCEPT

Indians are oriented to the present. Time is a very relative thing. One does things as they need to be done. Life is governed by necessity; eat when you are hungry, sleep when you are tired, fix the car when you have to go. Indian time is something that is commonly referred to and joked about. If an event is scheduled for two o'clock in the afternoon it will probably not get started until late that afternoon. To the Indian there is a right time for everything, and hurriedness and rush are looked down upon.

In the schools Indian children run up against a very different idea of time. Here time is of the utmost importance. The Indian must arrive on time, hand in this assignment on time, and let time and the clock govern his day.

Indian people generally live each day as it comes. Plans for tomorrow are often left until the future becomes the present. Planning ahead has never appealed to the Indian. Yet, long range goals are held before him. He is told to learn to read well so he can finish grade school and be able to go on to high school. Then it is college which he is told to strive for so he can get a good job and make enough money to send his children to school. These kinds of goals cannot motivate a people whose heritage gives them concern only for today. So we see another conflict which confronts the Indian.

## RESERVE

Indians are often referred to as quiet, shy, bashful and reserved. Quiet dignity is their heritage and silence is wisdom. Indians are not inclined to speak up in the classrooms. It is instilled in them to be silent and reticent. The silent classroom is familiar to those who teach Indian children. It is frustrating for the teacher whose culture expects response and vocalization. The thread on which education hangs---communication---is often broken under the strain of silence. It is not the Indian way to be loud and boisterous, to be outgoing and it is hard for them to speak up in the classroom. The great majority of teachers do not understand the quiet of the Indian student. They must, so that his education is furthered.

## INDIVIDUAL FREEDOM

Indian parents are irritated by the continuous "no, no, no" and "don't do that" or "don't touch that"---the phrases white parents so often use on their children. Indians find disgust in the white habit of slapping and beating children. The Indians use fear, shame and ridicule as a means of control with their children. Children and youth are guided by outward controls of shame and ridicule.

An easy permissiveness pervades the atmosphere in which Indian children are raised. Along with this goes the belief in individual freedom. One does not tell another individual what to do. The choice is made without interference from others. You, yourself decide what is right for you. No Indian parent will tell a child he has to go to school, or take up a certain curriculum.

In school the Indian student comes face to face with restrictions not known before. He is expected to get permission for most of his activities and is constantly told what to do, and what not to do. In school systems this individual autonomy is lost, and the Indian youth becomes confused and often rebels.

There are other cultural differences, too. To have much patience and to wait is considered to be a good quality. The non-Indian culture holds esteem for those who are quick to act. Patience is not a very valuable commodity to the whites.

The non-Indian culture is obsessed with youth. Thousands of dollars are spent annually on hair dyes, make-up and other cosmetics that make older people look younger. To the Indian, age is wisdom. Experience is felt to bring knowledge and so the older one is, the wiser he is. There is no effort to conceal grey hair in the Indian culture.

The values I have tried to explain exist and are part of a very valuable heritage-- the Indian heritage. They must be worked with in the classrooms. The Indian youth need this understanding. The cultural differences have been pointed out; now, those teaching Indian youth must do the rest. Education has been somewhat of a failure to this point. Maybe with a little insight this can be remedied.

#### REBUILDING INDIAN PRIDE

by Mrs. Kathleen McKinnon, Sacred Heart Academy, Missoula

As this workshop draws to an end, the ideas and thoughts that are foremost in my mind were first mentioned by Linda Schutz in her talk but brought to focus over and over again both in class and in the reading. These thoughts in brief are:

- the Indian self-concept is deteriorated.
- there is need to build their self-pride.
- Indians don't participate because of lack of self-confidence.
- there is loss of pride in racial heritage.
- low standard of living, lack of work result in many thinking that the "Indian culture" is "poverty culture."
- Indians are often ashamed of their background.

These are the problems to be met first! For if the Indian student can regain the pride that his ancestry exemplified and rebuild his own self-image, then he will have cleared the first hurdle in solving so many of the other problems related in class. When a person feels worthy and competent, he is naturally motivated to accomplish much.

Many worthwhile suggestions were given in class that would be a great help in the upgrading of Indian image. I would like to suggest some additional ones.

1. More emphasis might be put on the many contributions of Indians in general to our American culture. Some of these mentioned in "There's an Indian in Your Classroom" are:
  - a. Indians served as guides in early exploration. Their trails became roads and railroads over which settlers came.
  - b. Sites of Indian villages advantageously placed on waterways and trails have become some of our modern cities.
  - c. Indians have been immortalized in song, painting, art and sculpture.
  - d. Symbols such as the totem pole and the Indian's love for color have a prominent place in developing modern design.
  - e. Indian's knowledge of areas of fine clays for pottery making have been passed on to the white man for manufacture of porcelain.
  - f. The Indian cultivated and developed many of the plants that are important in the world today, such as corn, tobacco, peanuts, cotton, potatoes. Plants were also used for dyes, medicines, soap, clothes, shelter.
  - g. Many places in the United States have names of Indian origin. Half of our states have Indian names.

- h. Many Indian words have become a part of the English language. E.g. barbecue, hammock, hurricane, potato, toboggan.
- i. Recreational activities developed by Indians include canoeing, tobogganing, snowshoeing, lacrosse, cat's cradle.
- j. Indians have contributed a great deal to farming methods.
- k. Indians were loyal in supporting the United States as shown by the high ratio of enlistments during the wars.
- l. Another contribution is the military genius of Chief Joseph of the Nez Perce which was studied by the United States military.

(Each of these contributions could be the topic of further research and reports for individual students to give specific examples of persons, places, and situations that would be more interesting to them.)

2. Greater emphasis could be put on the accomplishments of individual Indian people in our American system--in many different fields. Following is a partial list:

#### Business and Public Life

Louis R. Bruce, Jr. - Mohawk  
 Charles Curtis - Kaw-Osage  
 Vine Deloria, Jr. - Sioux  
 William Keeler - Cherokee  
 Eli Samuel Parker - Seneca  
 Allan W. Galbraith - Spokane  
 Forrest Girard - Blackfoot  
 Dr. Leonel De Montigny - Chippewa  
 Jose A. Zuni - Pueblo

Charles Albert Bender - Chippewa  
 William Dietz - Sioux  
 Edward McDaniel - Choctaw  
 Billy Mills - Sioux  
 Tom Stidham - Creek  
 James Thorpe - Oklahoma, Sac and Fox  
 Allie Reynolds - Chickasaw  
 Bernard Old Coyote - Crow

#### Military

Ernest Childers - Creek  
 Jesse Chisholm - Cherokee  
 Ira Hayes - Pima  
 Mitchell Red Cloud - Winnebago  
 Joseph J. Clark - Cherokee

#### Professions

Elizabeth Roe Cloud - Chippewa  
 Ella Deloria - Sioux  
 Dr. Rosa Minoka Hill - Mohawk  
 Darby McNickle - Flathead  
 Evelyn Yellow Robe - Sioux  
 Beatrice Medicine Garner - Sioux

#### Artists and Entertainers

Ataloo Mary Stone - Chickasaw  
 F. Blackbear Bosin - Comanche Kiowa  
 Jimalee Burton - Cherokee  
 Amanda Crowe - Cherokee  
 Dr. Frederick J. Dockstader - Navajo  
 Fred Rabotie - Hopi  
 Niel Parsons - Blackfoot  
 Maria Tallchief - Osage  
 Kay Starr - Cherokee  
 Keeley Smith - Cherokee  
 Jay Silverheels - Mohawk

Students could enlarge on this list and certainly could include more Western Indians. Also, individual class assignments might be given for students to look up these people and report on their accomplishments.

3. Discussion of Indian beliefs, standards, etc. would be valuable if shown in comparison to other cultures. Students might point out which of these standards are compatible when living in non-Indian situations and which are not. They might point out also some that are more progressive than our white standards. A few have been listed here from a book on Cheyenne customs.
- a. Men are more important than women.
  - b. Children become adults when they are physically able to perform adult roles.
  - c. All lands are public property.
  - d. Material goods are private property, but must be generously shared with others.
  - e. The Indian must be permitted and encouraged to express his potentiality with greatest possible freedom compatible with group existence.
  - f. Murderers may not be killed but should be banished.
  - g. Acts are more effective than words.
  - h. Age is a sign of wisdom.
  - i. Silence is a sign of wisdom.
  - j. Rehabilitation of delinquents and criminals after punishment is extremely important.

Indian students might add many more items to this list which would be of interest for them to discuss.

4. To reach the individual Indian student and help him find himself, to rebuild his low self-image, to give him a measure of pride is a slow process of deliberate effort on the part of a teacher. That teacher must first have an understanding of his culture and a sympathy for the pain he is suffering in trying to adjust to a non-Indian culture. Suggestions from the class and from readings listed here are some of the small ways we might be of help to him.
- a. Give the student opportunity to share his culture with others. The fact that he would be asked to show his tribal clothes, his food, his artifacts, would prove to him that it was worth showing and that we have respect for these things.
  - b. Ask the Indian student questions that he would have to refer to his parents. This would let the student know we have a respect for the knowledge of his parents.
  - c. Not only show complete impartiality for the Indian and the non-Indian student alike, but show that you have an individual interest in the welfare and progress of every student.
  - d. Try to impress on the student that every action of his, good or bad, is a reflection on his tribe, his family, his people.
  - e. Encourage the young Indians as much as possible to carry on their tribal traditions, to continue their arts and crafts, to know their history and lore and impress on them what an important contribution theirs is to our American heritage.
  - f. Give good basic courses in homemaking, nutrition, consumer education, clothing selection and construction, child development, etc. This should be a big help in raising their standard of living which would be a great asset both mentally and physically when Indians move into a white environment.
  - g. Involve the parents as much as possible in all school activities, classes and related programs.
  - h. Teach Indian children to know and take pride in their Indian names, for those names have great significance. (stressed by Joy Toineeta).

- i. Praise Indians but do so in private (emphasized by Linda Schutz).
- j. Be most patient in situations where the Indian child does not respond in the same way that the non-Indian would.

These are only a few suggestions which might help but there are so many more too that will come to a person as he works with Indian youth. I feel it is our obligation as Americans to do our utmost to see that all Americans have the individuality and self-pride that makes them an important part of our nation.

### Selected Recipes from Culture Exchange Day

The highlight of the workshop was Culture Exchange Day. Indian staff, advisory council members and workshop participants demonstrated and sampled foods, showed clothing and art objects and participated in games relating to their various cultures.

### INDIAN FOODS

#### Corn Soup

Linda Schutz, Poplar,  
Fort Peck Reservation

Soak overnight: 1 c. dried corn  
1½ c. sliced dried  
wild turnips  
Drain off water and add as much  
fresh water as you want soup.  
Bring to a boil then add: dried  
meat or small squares of deer meat  
which has been browned in fat. A  
small piece of salt pork may be  
added for flavor. Simmer until  
corn is tender. Season with salt  
and pepper.

#### Chokecherry Soup (Pudding)

Linda Schutz, Poplar,  
Fort Peck Reservation

Heat 1 qt. chokecherry juice to a boil.  
Mix 2 c. (plus or minus) cold water with  
2 or 3 handfuls flour. Add to juice,  
reducing heat and stirring constantly.  
As soon as mixture thickens add sugar to  
taste (anywhere from 1 to 2 c. depending  
on how sweet you like it). Continue  
cooking for 10 minutes more. Butter and  
cinnamon may be added.

#### Pemmican (Chippewa Cree)

Margaret Montes, Box Elder  
Rocky Boy Reservation

Approx. 6 c. meat (venison)  
2 c. ground, cooked chokecherries or 2 c. June berries  
½ c. sugar  
½ c. beef fat, melted

Use dried venison that has carefully been removed in thin  
sheets of muscle meat and dried in the sun. Grind or pound  
this meat until it is shredded and puffs up and breaks into  
small pieces. Carefully pick out the bits of sinew and  
discard them. Add the ground, cooked cherries and sugar  
to meat. Pour melted beef fat into the mixture and combine  
thoroughly. Roast mixture long enough to heat thoroughly.  
Pour pemmican mixture into clean animal bladder which has  
been blown up and dried. It is now ready to be eaten.

Excerpts from Ora McLeod's Indian Foods Cookbook, Charlo, Montana.

Indian Fry Bread (Blackfoot type)

6 c. flour  
2 tbsp. baking powder  
1 tsp. salt

Add enough water to form a ball of dough. Do not work; it makes the bread tough. Shape into biscuit or doughnut form and fry in deep grease until brown.

Pumpkin Bread

3 1/3 c. flour  
2 c. sugar  
2 tsp. soda  
1 1/2 tsp. salt  
1 tsp. cinnamon  
1 tsp. nutmeg

Add to above ingredients 2 c. pumpkin and 1 c. oil. Mix all well. Bake in 3 well greased loaf pans, 350° for 1 hour.

Venison Boudins (Flathead)

Marrow and kidney fat  
2 lbs. tenderloin  
2 kidneys  
1 c. brains  
2 lbs. hindquarters  
1 lb. liver

Mince all meat together. Melt marrow and kidney fat and add to meat. Sprinkle with salt and juice of an onion. Stuff mixture into the cleaned length of intestine and tie ends. Makes about 10 inch bound segments. Boil slowly or roast.

Indian Cabbage

Wilt cabbage in a small amount of grease, add a green pepper, cut in pieces. Cook until cabbage turns red. Serve with bead bread.

Fried Cornbread

1/2 tsp. baking soda  
1/2 pt. buttermilk  
1 tsp. baking powder  
1/2 tsp. salt  
4 tbsp. flour  
10 tbsp. cornmeal

Add soda to buttermilk. Mix all ingredients. Put 2 tbsp. lard in fry pan. Add cornmeal mixture, turn fire low. Brown both sides.

Indian Muffins

1 egg, beaten  
1 c. milk  
1 tsp. melted shortening  
2 tbsp. cornmeal  
1 1/2 c. flour  
2 tsp. baking powder

Mix egg, milk and fat. Add dry ingredients. Blend well. Bake in greased muffin tins, 450°, 20 minutes.

Campfire Liver (Browning ladies)

Take large piece of liver and wash. Lay on coals to cook. Turn. This will have a thick black crust on outside, cut it off to serve. Very delicious.

Jerky Stew

3 lbs. jerky  
1 tbsp. lard  
Flour

Sear jerky, grind on a flat grinding stone, using a smaller oval-shaped stone to pound or rub it to bits. When meat is fine, put a little flour on it and put in pan of hot water. Place on stove to boil. Add 1 tbsp. shortening and cook until tender. Serve hot with squaw bread.

## Indian Foods, Ora McLeod--contd.

### Indian Dish

2 qt. wild onions  
3 tbsp. fat  
6 eggs

Cut onions into 1 inch pieces. Put fat in iron skillet and cook until onions are done but not brown. Salt and pepper to taste. Add well beaten eggs and cook until eggs are done. Serve hot.

### Dry Meat or Jerky

Use hind quarters from wild game or beef. Cut into long wide strips quite thin. Salt and hang to dry 4 to 5 days over or near heat until dry. Turn strips once or twice a day. When completely dry place in clean white cloth sack for future use. A small sprig of wild peppermint may be added to the content.

### Indian Candy

1 qt. dry squaw corn

Parch corn until real done but not burned. Pound it into meal. It will be very coarse. Add 1 c. hickory nuts chopped very fine. Add enough white syrup to moisten. Mold into balls and let set 1 hour.

### Wild Grape Dumplings

Sift together:  
2 c. flour  
 $\frac{1}{2}$  c. sugar  
4 tsp. baking powder  
1 tsp. salt

Cut in 4 tbsp. shortening. Mix with  $\frac{3}{4}$  c. milk to make soft dough. Drop chunk of dough about size of small egg into boiling wild grape juice, cover and simmer 15 min.

### Pickled Beaver Tails

Spear a beaver tail on a long stick or fork and hold over open flame until the skin pops and peels off. Boil tail in water until tender. Cut into bite size pieces. Put in jars and cover with vinegar. Seal.

### Deer or Venison Jerky

Cut meat into long thin strips. Season with salt, pepper, garlic powder, accent and liquid smoke on both sides. Stack strips in large container and let strips sit in refrigerator overnight. Then lay strips in electric oven only, turn heat as low as possible. Cook 8 to 10 hours until meat is dry. Store in glass jars.

### Yanka Pins (Water Lily Roots)

These are gathered in late fall. Dig deep to get the tender ones. Scrape roots like cleaning carrots or they can be strung on a cord to dry. If dried, cook as you would dry beans. If fresh, cook with fresh pork.

### Cattail Roots

Gather in spring when they are about 12 inches high. These roots can be cooked like asparagus. I have also dried them, worked them into flour and made bread. Also they make very fine wine. This is my recipe, not Indian.

### Dried Plum Patties

Use wild plums or sand plums. Boil and strain juice. Remove seeds and make pulp into patties. Place in sun to dry. When completely dry, store and cook in winter. To cook, boil and add sugar to taste.

## OTHER CULTURAL FOODS

### English Pasties - Kathleen McKinnon, Missoula

Sift together:

- 2 c. flour
- 2 tsp. baking powder
- 1 tsp. salt

Mix well and stir into flour mixture:

- 2/3 c. shortening
- 1/2 c. hot water
- 1 tbsp. lemon juice
- 1 egg yolk, unbeaten

Filling:

- 1 lb. boneless stew, cut in small pieces (inexpensive steak or roast can be used)
- 2 med. potatoes, cubed
- 1 c. suet, cut very fine
- 4-6 green onions, cut up
- 4 stems parsley, cut fine
- Salt and pepper

Roll dough very thin, but into 6 inch squares. Put about 1/3 c. filling on the square, then fold over to form a triangle and seal edges. Put on baking sheet and cook until browned and meat is done, about 45 or 50 minutes, at 350°. (Gravy may be added to filling if desired or pasties are often served with gravy.)

### Green Beans Parisienne

June Muller, Polson

- 2 cans French style green beans
- 1 c. corn flakes
- 1 c. sour cream
- 1 can cream of mushroom soup

Combine ingredients, place in covered casserole, and bake in 350° oven for 20 minutes.

### Chopped Meat (Scotland)

Shirley Simpson, Box Elder

Ground beef, hamburger or ground round

Brown and stir with fork while browning. Add chopped onion to taste. Add water and cook slowly until onions are tender. You should have enough water to well cover cover the meat. Serve over mashed potatoes.

### Kartoffelklosse (Potato Dumplings) - Sister Giswalda, Hays

- |                               |                        |
|-------------------------------|------------------------|
| 1 lb. potatoes                | 1/2 tsp. ground nutmeg |
| 2 c. sifted all purpose flour | 2 slices bread         |
| 2 beaten eggs                 | 1 tbsp. butter         |
| 1/2 tsp. salt                 | Boiling water          |

Cook potatoes in skins. Let cool and "rest" overnight. Next day peel and mash potatoes. Combine with flour, eggs, seasoning; knead into firm dough. Cut bread into cubes, saute lightly in butter. Shape dough into dumplings about the size and shape of a golf ball and make a hole in each. Insert several fried bread cubes into each dumpling and close well. Try one test dumpling in kettle of boiling water. If dumpling falls apart, work more flour into dough. Drop dumplings into rapidly boiling, lightly salted water and cook 10-15 minutes. (4 servings)

### Potato Lefse - Lora Pearson, St. Ignatius

- |                         |                    |
|-------------------------|--------------------|
| 3 1/2 c. riced potatoes | 1/2 c. cream       |
| 1 1/2 c. flour          | 1 tbsp. shortening |
| 1 tsp. salt             |                    |

Mix all well. Take small piece of dough and roll thin with grooved rolling pin. If using mashed potatoes, omit the cream. Bake on top of stove or heavy pancake griddle. Brown lightly on both sides. Spread with butter, serve.



Sandbakkelse (Sugar Cookies baked in tins)

Doris Everson, Havre Jr. High School

$\frac{1}{2}$  c. butter

$\frac{1}{2}$  c. sugar

1 egg, unbeaten

$\frac{1}{2}$  tsp. almond extract

$1\frac{1}{2}$  c. flour (use a little less for less crisp cookies)

Cream butter and sugar. Add egg and extract. Add flour to make stiff dough. Chill 1 hour. Take small ball of dough and with thumb press it to the bottom and sides of tin evenly, (about  $1/16$  inch). Place tins on cookie sheet. Bake at  $375^{\circ}$  for 10 minutes. Remove from tins.

Mrs. Harry Truman's Ozark Pudding - Jane Martin, Hardin

Serve 24 or serve 4

6	1	egg, well beaten
$4\frac{1}{2}$	$3/4$	c. sugar
1 $1/8$	3 tbsp.	flour
2 tbsp.	1 tsp.	baking powder
6	1	large raw apple, chopped
3	$\frac{1}{2}$	c. chopped nuts

Use two  $9 \times 13$ " pans for 24, one  $6 \times 8$ " pan for 4. Lightly grease pans. Mix all ingredients and pour into pans. Bake 30 minutes at  $350^{\circ}$ . Serve warm or cold with whipped cream or ice cream.

Sourdough Biscuits (Pinch-offs) - Ann Huller, Colstrip

$\frac{1}{2}$ c. sourdough starter	$3/4$ tsp. salt
1 c. milk	1 tsp. baking powder
$2\frac{1}{2}$ c. unsifted flour	$\frac{1}{2}$ tsp. soda
1 tbsp. sugar	Bacon grease or salad oil and margarine

Mix starter, milk and 1 c. flour in large bowl (the night before if biscuits are for breakfast; in the morning, if for dinner). Cover bowl and keep at room temperature to rise.

Turn this very soft dough out onto 1 c. flour on a bread board. Combine sugar, salt, baking powder and soda with remaining  $\frac{1}{2}$  c. flour and sift over the top. With your hands, mix dry ingredients into soft dough, kneading lightly to get correct consistency. Roll out to  $\frac{1}{2}$  inch thickness. Cut biscuits with a cutter; dip each in either warm bacon grease or mixture of salad oil and melted margarine.

Place close together in 9 inch square pan and set in a warm place to rise for about  $\frac{1}{2}$  hour. Bake in moderate hot oven ( $375^{\circ}$ ) for 30 to 35 minutes. Makes about 14  $2\frac{1}{2}$  inch biscuits.

## CLASSROOM ACTIVITIES

Following are excerpts from projects developed by some of the workshop participants. This is a beginning to help bridge cultural gaps in the classroom.

Before the teacher uses any of the following activities, it is recommended that she work and plan with advisory councils. These councils should be comprised of students, parents and other community members who are representative of the cultures in the community.

### CHILD DEVELOPMENT

Plan a child's party, including games and refreshments, using any one of the following themes as a basis: A) Plains Indian, B) Early Pioneer, C) Any Nationality.

Find a child's story or short book to read to the class that reflects the culture of another people or another era in our history.

Teach the class a game that reflects a culture -- Cat's Cradle (England), Tiddley Winks (Germany), Stick Game (Indian), Scandinavian Hop Scotch, etc.

Work with craft media representative of a culture or cultures that are suitable for children's use.

Prepare a display showing toys of other countries of today and past generations.

Mrs. June Muller, Polson

Use film, "Four Families," Canadian Film Board, Toronto.

Illustrate differences and similarities in different cultures in rearing children.

Compare disciplines of different cultures.

Have an Indian lady demonstrate how to wrap a baby and explain psychological advantage.

Construct games for older children, using both non-Indian and Indian coloring books, story books, bean bags, dolls.

Ask Indian and non-Indian people to tell stories they learned as children.

Mrs. Shirley Simpson, Box Elder

When a non-Indian pattern of child raising is presented it could be done along with other forms of child raising, more as a comparison of ways, including of course, the Indian child rearing pattern. Emphasis might be given to the positive contributions this culture's habits might make such as wrapping the baby which seems to surpass our method in making the child secure and peaceful.

Mrs. Lora Pearson, St. Ignatius.

Invite a resource person from the Indian community to explain how an Indian baby is given a name, clan affiliation and responsibilities.

Mrs. Joy Toineeta, Crow Agency

## FOODS AND NUTRITION

Make a cookbook. Collect recipes from parents of both Indian and non-Indian students. To ensure communication carry-through, a note or letter to mothers would be helpful. It will be more interesting if it is not limited to homemaking students. When recipes are gathered, let those students who are able to type cut the stencils and run them off. Actually put the book together. Crossover into Art unit, make a cover for the cookbook. Use as a "give-away" for FHA, or if you prefer, use for money making projects.

Ask Indian mothers to give demonstration of Indian foods.

Have non-Indian mothers give demonstration of favorite recipe from another heritage.

In each of the Basic Four, prepare a recipe from the Indian culture.

Food preservation has many possibilities to relate the cultures. Dry as many fruits and vegetables as possible. Have a resource person demonstrate how to make jerky. Preserve chokecherries the Indian way and non-Indian way.

Utilize leftovers from each culture, i.e., June berry soup could be made into jelly.

Plan menus using the Basic Four, using foods from both cultures.

Use stories about food habits from as many different cultures as possible.

Take field trips to supermarkets and grocery stores to help consumership of both Indian and non-Indian students.

Mrs. Shirley Simpson, Box Elder

Identify five cultures in which man was a hunter or gatherer of food.

Make a study of the primitive cooking methods and compare them to our present methods.

Have a Cultural Exchange Day.

Interview a resource person about his culture. Make a report. This interview could be taped or written as an article for a paper.

Plan individual food preparation demonstrations of a typical food from a chosen country or invite a guest to demonstrate food preparation. Then have a tasting party.

Discuss taboos relating to food and religion.

Mrs. Mollie Keller, Havre

Display pictures of foods of other cultures on bulletin board.

Plan, prepare and serve foods representative of various cultures. Plan for appropriate table service and decorations.

Have students who have lived in other areas of U. S. or foreign countries describe food customs of the area. Compare with local customs.

### Foods and Nutrition--contd.

Have students write or discuss "How Understanding Food Customs of Various Cultures Can Increase Understanding of People."

Have an "International Buffet," "Christmas Around the World" or "Favorites of Teenagers Around the World" buffet or dinner. Parents could be included.

Compare cooking utensils and measuring equipment. How can we improvise or substitute equipment needed or ingredients and have results of a similar quality?

Miss Doris Everson, Havre

A special unit could easily be done at Thanksgiving time utilizing much of the Indian culture as a framework and background for present day customs of all Americans. This type of unit could incorporate the Indian students' knowledge in showing the other girls how to prepare some of their foods, etc. The emphasis on Indian culture at this time would be easy and could take many forms including displays in hall display cases or bulletin board displays in the rooms. Provide reading materials on food customs in other cultures. Compare with your own as to number of meals per day, foods eaten, methods of cooking and serving, table etiquette, etc.

Mrs. Lora Pearson, St. Ignatius  
Sister Giswalda, Hays

### ARTS AND CRAFTS

Show pictures or art objects from as many different cultures as possible. Could be organized into a show for the entire school. Enlist help in collecting objects from all the different heritages in your area.

Use Indian animals and other symbols in collages, sand paintings, salt and sugar paintings.

"Who Am I?" collage or painting to cross over from personal development.

Quilting demonstration by resource person, either Indian or non-Indian.

Handiwork units - combine crocheting, knitting, beading, embroidering. Make God's eyes for a craft.

Mrs. Shirley Simpson, Box Elder

Invite an Indian resource lady to teach beading.

Mrs. Shirley Simpson, Box Elder  
Mrs. Lora Pearson, St. Ignatius  
Mrs. Joy Toineeta, Crow Agency

### CLOTHING AND TEXTILES

Use Indian methods for tanning hides; construction of jackets, vests and moccasins. Invite a resource person to demonstrate Indian beading, porcupine embroidery, care of buckskin and bonnet construction.

Mrs. Joy Toineeta, Crow Agency

### Clothing and Textiles--contd.

The inclusion of some early American costumes, including Indian, and the influence they have had on present day United States dress, would help enhance the stature of the Indian students. During construction, this unit could be made more relevant to the Indian students by allowing them to make their dance dresses and needed clothes for school affairs, too. In this way the school would be seen as helping to promote the Indian culture rather than being in conflict with it.

Mrs. Lora Pearson, St. Ignatius

Make a display illustrating different clothing habits. Use complete outfits including accessories. Compare Indian, "American," and if possible one from abroad.

Have a fair showing all home summer projects. This is a good way to evaluate home projects. Also students may use some foods if there are not enough clothing projects. Invite all parents and serve refreshments. Games of different cultures may be included. Dress dolls in different costumes.

Mrs. Shirley Simpson, Box Elder

### HOME NURSING

Compare "home remedies" of different cultures - Norwegian, German, Scottish, Indian, English, French, etc. (as many as possible)- and combine into a home doctor's pamphlet, more for fun than for actual cures.

Watch film strip on Indian medicine. The film may be borrowed from State Audio-visual Library.

Use two resource persons to compare medicines in two different cultures. Check for similarities as well as differences.

List contributions of cultures to modern day medicine. Discuss how modern day doctors found that Vitamin C is helpful in treating mental disorders (from the Indians).

Mrs. Shirley Simpson, Box Elder

### HOUSING

Show how housing must fit the needs of people. Show how houses developed, depending on habits of people. Illustrate the practicality of a tepee.

Ask a resource person of Indian heritage to bring furnishings from a tepee and speak about them if possible.

Illustrate contributions of Indian people to development of non-Indian houses. For instance, the log cabin is an adaptation of the long house; tenting is an adaptation of tepees.

Research the origins of doorbells. Show set of hollowed out deer hooves used as doorbell of tepee.

Mrs. Shirley Simpson, Box Elder

## FHA

Relate activities to National Program of Work under projects, "To Dare Is To Care," and "Our World - A Growing Heritage."

During FHA Week chapter could display art objects, household items, article of clothing, etc. in display cases found throughout the high school. This display might serve to increase understanding and appreciation for various cultures and to partially eliminate feelings of inferiority often experienced by various groups of people.

Have installation of new officers early in the school year so new freshmen will be able to attend the ceremony. An Indian girl who does sign language could be asked to perform and explain the signs.

Sponsor a Fun Night for all students. This might be a good opportunity to introduce games, stories and music from Indian and various non-Indian cultures to the students.

Have an FHA style show displaying garments made in home economics classes. Traditional Indian costumes and those of other cultures could be included in the program. The Indian Cultural Club could co-sponsor this activity.

Rather than sponsoring a Daddy Date Night, it might be an exciting experience for the group to serve an intercultural dinner to their families. Each girl in the chapter would be responsible for finding a recipe representing her culture and preparing it for the dinner. This activity would serve as a means of getting several families from various backgrounds together for fun and conversation.

Mrs. Cheryl Boender, Harlem

Ask Indian people to speak to FHA members on their Indian heritage.

Encourage Indian girls to give reports to FHA members on some part of their culture, e.g. an item of clothing, an artifact, a story or a poem. Prepare a bulletin board and a display case with these items.

Encourage non-Indian FHA members to report on their country of origin, bring items of clothing, stories, poems, artifacts or a favorite recipe. Prepare a bulletin board and a display case from these items.

Plan a fun meeting with games and Christmas food, customs and special decorations. Have representatives of various cultures explain the background for their Christmas custom and decoration.

Play the game "Awareness" from Penney's to gain insight into cultural understanding and behavior.

Summarize the year's work. Bring VISTA workers or some group that will be understanding and form a symposium. Discuss ways to relate our mixture of cultures in order to improve community relationships.

Mrs. Jane Martin, Hardin

## "HEAP PLENTY WOMAN'S WORK"



### I. HUNGRY ----- WANT FOOD!

1. Optional commodity menus
2. Cultural Meal and Program (customs, traditions, superstitions)
3. Food and Vocabulary Contributions (tomato, tapioca, maize, squash, beans, barbecue)
4. Comparative Study of Food Guides (U.S., foreign countries, Indian tribes)
5. Food Preservation (dried, smoked, frozen, etc.)
6. Wild Game Cookery (boiling, roasting, out-door cookery)
7. Food Utensils (wooden mortars, hand mill, earthenware, hide paunch, horn spoons)

### II. DRESS AND PERSONAL DECORATION

1. Indian influences on today's costumes (tunic, leggings, shawls, footgear, hair dressings, feathers, weaving, skins, beading)

### III. LODGINGS

1. Influence of Indian settlements and dwellings to present day living (tepee leads to tent camping)
2. Optional Furniture Projects (reupholstery, antiquing, head-boards, bulletin boards, mirror ruffle, dressing table, curtains, rug making)

### IV. ARTS AND CRAFTS

1. Optional choices for class or home projects.

Indian  
Quilting  
Beading  
Weaving  
Moccasins  
Embroidery

Non-Indian  
Knitting  
Crocheting



V. RESOURCE PEOPLE

1. Indian Mother -- show and tell
2. County Cooperative Extension Service
3. CAP (Community Action Program)
4. OEO (Office of Economic Opportunity)
5. Tribal Council
6. Welfare Department
7. VISTA recipes
8. Beautician

VI. BLACKFOOT FEEDBACK

1. Less stress on family spending plan and more on "best buys" for getting most for the money.
2. Include personal grooming, hygiene, hair styling. Have girls help each other.
3. Using Indian Arts and Craft ideas in place of wasting time in study halls aids supervision.
4. Set up reading center related to classwork.
5. Make clothing for babies to be given to Indian mothers. Could be funded by Tribal Council, OEO, school funds, money making FHA projects.
6. Raffle off an Indian quilt for money raising project.

Compiled by Mrs. Mollie Keller, Havre  
Mrs. Jan Rodacker, Poplar  
Mrs. Ora McLeod, Charlo

Consultants: Linda Schutz, Fort Peck  
Stella Costel, Blackfoot  
Ursula Higgins, Blackfoot

Illustrations taken from:

"American Indian Sign Language." May be ordered from William Tompkins, Indian Sign Language, 3044 Lawrence St., San Diego, Calif. \$1.50.





## APPENDIX

#### WORKSHOP PARTICIPANTS

Mrs. Jane Bartlett, Browning High School  
Miss Rita Beaudry, Ronan High School  
Mrs. Cheryl Boender, Harlem High School  
Miss Doris Eversen, Havre Jr. High School  
Sister M. Giswalda, St. Paul Mission High School, Hays  
Mrs. Ann Huller, St. Labre Mission High School, Ashland  
Miss Laurel Janke, Hot Springs High School  
Mrs. Mollie Keller, Havre High School  
Mrs. Kathleen McKinnon, Sacred Heart Academy, Missoula  
Mrs. Ora McLeod, Charlo High School  
Mrs. Jane Martin, Hardin High School  
Mrs. Jill Menard, Mountain View School, Helena  
Mrs. June Muller, Polson High School  
Mrs. Lora Pearson, St. Ignatius High School  
Mrs. Jan Rodacker, Poplar High School  
Mrs. Shirley Simpson, Box Elder High School  
Miss Myra Snedaker, Crow Agency School

#### ADVISORY COUNCIL

Mrs. Violet Butterfly, Browning, Blackfoot Reservation  
Miss Catherine Eder, Poplar, Fort Peck Reservation  
Miss Gerry Fenn, Bozeman  
Mrs. Lillian Summers, Poplar, Fort Peck Reservation  
Mrs. Joy Toineeta, Lodge Grass, Crow Reservation  
Mrs. Hazel A. Thompson, Lame Deer  
Mrs. Wendy Visscher, Bozeman



Eleven women helped plan the workshop at Montana State University. They are, from bottom left, clockwise: Mrs. Lillian Summers, Poplar; Mrs. Catherine Halver, Harlem; Mrs. Margaret Montes, Box Elder; Mrs. Rosemary Fiorentino, Polson; Mrs. Winona Plenty Hoops, Lodge Grass; Mrs. Joy Toineeta, Lodge Grass; Mrs. Violet Butterfly, Great Falls; Miss Catherine Eder, Poplar, Mrs. Anne Harris, Lame Deer; Miss Dorothy Butterfly, Great Falls; Miss Linda Schutz, Poplar



Culture Exchange Day. Above, left to right: Mrs. Ann Huller, St. Labre Mission H. S., Ashland; Mrs. Anne Harris, Northern Cheyenne Reservation, Lame Deer; Mrs. Margaret Montes, Rocky Boy Reservation, Box Elder; Mrs. Jill Menard, Mountain View School, Helena. Left: Miss Catherine Eder, Fort Peck Reservation Poplar; Mrs. Margaret Swigart, Sidney.



# CULTURE EXCHANGE DAY



Left: Mrs. Catherine Halver, Fort Belknap Reservation, Harlem; Miss Linda Schutz, Fort Peck Reservation, Poplar; Mrs. Lillian Summers, Fort Peck Reservation, Poplar; Mrs. Rosemary Fiorentino, Flathead Reservation, Polson.

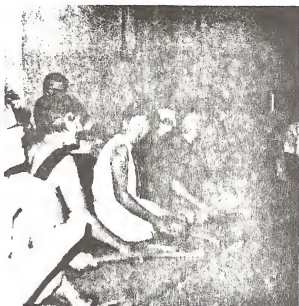


Right: Mrs. Ann Huller, St. Labre Mission H. S., Ashland; Mrs. Anne Harris, Northern Cheyenne Reservation, Lame Deer; Mrs. Margaret Montes, Rocky Boy Reservation, Box Elder; Mrs. Jill Menard, Mountain View School, Helena.



Left: Mrs. Ora McLeod, Charlo H. S.; Mrs. June Muller, Polson H. S.; Mrs. Shirley Simpson, Box Elder H. S.; Mrs. Jane Bartlett, Browning H. S.





Left: Workshop participants learn Indian Stick Game at Culture Exchange Day.

Right: Miss Dorothy Butterfly and her mother, Mrs. Violet Butterfly, Blackfoot Reservation, Browning



Left: Miss Angelina Oberto, Montana State University, workshop coordinator







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